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CHEYNE, T. K. *The Veil of Hebrew History.* London: A. & C. Black; New York: Macmillan, 1913. xiii+161 pages.

Old Testament students who wish to get entangled in the mazes of modern conjecture should peer through "The Veil of Hebrew History." The author's frankness is always refreshing, and his extensive knowledge rather commanding. He states that "this work, like its predecessors, consists partly of certainties, partly of pioneering conjectures" (p. vii). He is digging down to uncover the foundations of Hebrew history. That foundation is practically found in North Arabia, and the most influential people in that region were the Yerahme'elites. Even the Philistines as Ethbalite people were only one of the many offshoots of that powerful people (p. 13). Baal was another name for Yerahme'el (p. 17). Proceeding through the Old Testament the author so handles the text that he finds, whenever desirable, most vicious early corruptions of the term Yerahme'el. Thus the veil is lifted: the hordes of North Arabia poured in, with Yerahme'el at their head, and laid the foundations for Israel's political and religious life in pre-Israelitish times. Doubtless North Arabia had some part in the settlement of Palestine, but we are not yet ready to base our evidence mainly on such "pioneering conjectures" as lie behind this theory.

BROOKE, A. E., and MCLEAN, NORMAN. *The Old Testament in Greek.* Vol. I, The Octateuch. Part III, Numbers and Deuteronomy. Cambridge: University Press, 1911.

This section of the new Cambridge Septuagint is worthy of the same generous reception accorded the earlier parts (see *American Journal of Theology*, July, 1909, pp. 446 f. and April, 1910, pp. 286 ff.). This new instalment contains the books of Numbers and Deuteronomy. The most important new textual materials available for this part of the work are the Washington Codex of Deuteronomy whose variations have been pretty generally noted. It may be well to add that this work is not a critical edition of the Septuagint but only an elaborate presentation of materials available for the reconstruction of the text. The text here given is that of Codex Vaticanus, essentially as printed by Swete. The extensive footnotes aim to cite all the variations of the uncial MSS, with additional data from the more important cursives, versions, and quotations of ancient writers.

JASTROW, MORRIS, JR. *Bildersammlung zur Religion Babylonien und Assyriens.* Giessen: Töpelmann, 1912. $12\frac{1}{2} \times 9\frac{1}{2}$ inches; 24 pages of text and 56 plates. M. 12.

The sweep of centuries covered in Jastrow's *Religion Babylonien und Assyriens* brings into the limelight the whole pantheon of those peoples. To illumine those two large volumes of discussion the author has edited a collection of the native portraits, statues, statuettes, mythical representations, symbols, and other ancient figures of the gods, goddesses, and representations of the life in which those divinities were active. On the fifty-six plates there are 273 cuts, large and small, from every period of Assyro-Babylonian history. The last sixteen plates are reproductions of seals from Ward's *Seal Cylinders of Western Asia*.

Most of the figures on the first forty plates are reproduced from standard pictures and portraits well known to Assyriologists. The author's classification and his text explanations of the figures are the points at which the collection becomes of significant value. The entire mass of cuts is grouped under ten categories, viz: (1) Sumerian and